Must Remain in Transcription Room

A: I get all excited about Work and that my golden words will not be recor ded tonight and all of a sudden everything is alright. I have nothing on my mind tonight so you go ahead and we'll see.

Q: Once or two days last week I had a type of experience which I would call a solution to my life. I was able to make an effort which seemed a synthesis of the two types of efforts I have made throughout the years. Many years ago I think I told you about these two types of efforts that I make and you said Well you can hookk onto the circel her here or you can hook on to the circle here. Um, I don't know if you'd be interested in these two specific things that I have done which seem to combine into what I'd call a proper effort an effort from the right place.

A: Yes I would....relate it.

Q: An effort in which all the requirements are fulfilled. I feel that to make that effort is the solution but it seems extremely hard to get to that place which does seem to be not right in my head but down further. I was making my usual effort to try to observe myself and then something in me said bring it lower or not in words but something tried to pull it down and I continued trying to be aware of myself while pulling it down further and then my state became clearer and more real. But things have reverted somewhat to usual again there have been days when I have said to myself I know I am in my head and I can't get out of my head and I'll do my best but I know it's not entirely proper. Once I said to myself come to yourself and now start to emphasize awareness of body and that was on the track. If I can come to myself first and then not leave it at that but then start emphasizing awareness of myself so that I don't ~~rim tje rasl pf boomg odomtofood wotj ajat O cp,e~~ run the risk of being identified with what I come to which seems to

A: You will always have that.

Q: I want to BE and then I go on or maybe if I try to be aware of my head it will prevent me from living in it. And that was helpful too. When I do the exersize you gave me in the morning trying to be aware of my breathing with some movements that is helpful and I just wondered if there is anything you could say. I would like to eventually just directly come to the right place and from the right place without the abra ca dabra arts that you have to go through, to get there.

A: Well you remember when we talked about it sometime ago it was a question of it doesn't matter at what part of the circle you get hold of it...partley it is that you are on the circle. The circle originally was the relationship between the three centers you remember. Between the mind observing the body and the emotional center pushing it. That it is like a circle between the three centers in which the starting point is the mind to observe the body the body being willing to be observed and the emotional center furnishing the energy for the rotation of that. So that when the circle continues and kmit is then you might say dynamic and it remains in existance one experiences a certain state of Awakening. The Awakening state then takes place in any part of that circle and it is as if then the circle is separated from the rest of the body because it is a very special way of connecting one's mind with the body in the sense of observation because it is because it is an unusual way and it is also interesting that the energy of the feeling center is used for that particular motion. The reslut is that the cycle or the circle which then exists represents for oneself a certain form of unity. And it is this entity that begins to function as "I" should funkction only it stays for a little while within oneself and it is not sufficiently separated to actm on its own. Still it is already a replica of moments of awareness and of Awakening as long as that continuation of this dymanic force takes place. Now it varies in between the three centers

as they are. And again this is on a very small scale but the principle is that that what is head becomes real consciousness,that what is ones body becomes will, and that what is ones feeling center becomes real conscience. Now the question that - whenever you try and for instance when you try to-or you told yourself that it move a litta bit towards a little bit lower it depends...on ones type what is much more adaptable to oneself an where it can really start to function best and the more one then is Awake or makes an effort the more it finds its own place and sometimes that place is in ones consciousness and dependent on type it maybe in ordinary terms vasilating between the mind and between the heart. When it goes down it goes to the heart. But you see it moves also then on tat particular circle and it then simply means a certain point on the circle which is emphasized more than the other. Thek result is the same because the next moment that point has moved again to consciousness and from consciousness it has moved to will and it keeps on rotating. There is nothing that one can do about it except establish that fact that something in one becomes a unit, it is that kind of a unity as a result of Work which is separated from that what remains the rest of the functioning of the personality. One simply keeps on Working and keeps on remaining Aware and making efforts constantly because gradually out of that there will be more reinforcement of the entity and it will end up by filling the entity with a certain kind of material.

Q: I'm afraid that many of my efforts are mixed with my subjectivity or that bits of my subjectivity try to get into my efforts

A: It always will. Subjectivity will never allow objectivity to exist. It's afraid. It's afraid of the danger that it will be destroyed and there is always this difficulties of whenever on tries to do something objective there is an opposition for something that wants to keep it the same way. There is constantly this fight between Great Nature and Mother Nature or between that what is outside earth and the earth itself.

It cannot be helped. There is a difference always between a conscious state and an unconscious one and consious state is not prevalant on earth. So whenever it is introduced it is considered as a stranger. And there is all the time whenever on makes an effort to become conscious there is the obstacle of the unconscious part which objects to it.

Q: When I try to become aware of myself in the way I ordinarily do - or I usually say try to observe yourself I've befgun to suspect that somethingin my mind sometimes looks at not myself in reality but a picture of myseâf in another part of my mind that isn't real.

A: Well don't let's philospphize about it, because that borders on imaginary things and sometimes hallucinations and it is something that is quite useless because there is nothing that really can record anything at the present time independently of the functioning of the mind. The 'I' is not sufficiently grown up enough to have its own recording machine. All it can do is to record certain facts because it can not record any particular detail because it is to far away. Don't ,don't be bothered to much by that what might and might not happen.

Q: O.K.

A: We keep our feet on the ground simply by remaining observant of that what is a behaviour fomm and as I have said many times that for a long time absolutely necessary. It is only be the constant effort of that kind the gradual deposits of certain material which will function and start to create an'I' that then at a certain time 'I' being sufficiently grown up willbe able to convince by its presence the rest of the personality that it won't do any harm. And at such a point the personality will start to help - not before. As long as there is this kind of a difficulty that I have to fight against I am not at that point yet. But as soon as I ampost that point then the help can come and then the personality will be quite willing to be fimm under the influence of a conscious effort. One works for that. And sometimes it happens and

A:
sometimes one has to wait for a long time before it happens. But it will happen and then there is a certain agreement we will allow the stranger to stay provided he doesn't do any harm. And they are very cautious, the personality remains very cautious because somehow or other they say you never can tell until a certain period of time has gone on and it is as if the personality the cells in the brain for instance can look and see what is happening and what is being built and if there is not an eye sore it's something that is really serviceable for someone who wants to live there, almost I would say in peace. And when that finally starts to balance each other then the enemies will become friends and they will go and visit 'I' and 'I' will be invited to come and visit them. That is the process of participation. Out of that gradually will be established the freedom and certain friendship and because of that consciousness and conscience will start to xxxxmake will. This is the master servant relationship which then will produce quite definitely a certain ability to do. Alright. No someone else. Yes Francis.

Q: This past week I gave myself a talsk in regard to listeninkg to my voice each day. The task was to say eight sentences each day and to hear my voice. I did it each day and I was able to hear my voice and then sometimes when I finished speaking I could remain aware of my physical body and I thought maybe you could give me some suggestions...

A: What were the eight sentences? At random?

Q: Oh no. I would have to formulate them, think them out in my head before I said them because otherwise it wouldn't work.

A: No. But did they have any particular meaning?

Q: Oh nox. They weren't important things just xthe usual as a matter of fact they were never important things I don't think.

A: But did you think of them before of how you were going to say it and then.say it in that way?

Q: Like a minute before twenty seconds before I think and then...

A: You said to yourself now I am going to say this.

Q: Right.

A: And then you said it.

Q: I had the whold sentence thought out, yes.

A: And then you tried to hear your voice?

Q: And I would have to speak much slower than my normal speech

A: Yes.

Q: And I thought of this task too because of going agaeinst a t tendency to talk very rapidly which is the way I talk and this would force me to...

A: But why did you limit it to eight sentences only?

Q: Well in the past I had well last year I had once Worked agaminst tendencys about speaking fast and I had very poor results I just couldn't seem to hear my voice. And I let it gox for a long time. And then I tried it again and I gave myself fime sentences a day,. and I was able to do that and then I decided this week to increase it but I didn't want to increase it too many because I thought I wouldn't be able to do it.

A: When did you do it? What time of the day?

Q: Um, different times during the day. Most often it was in speaking to my husband, and most often I would say get some of the snetences spoken during the beginning part of the day and sometimes though for some reason or other there were some sentences left to be said and I had to think of times later in the day when I would be able to do it.

A: Would you Wake Up before you do it?

Q: You mean before I even///...

A: And your husband would hear it.

Q: Yes, he would think I'm crazy or something.

A: Well maybe he thinks that for a moment then he asks you what you say and you say oh I'm just mumbling something.

Q: Well I can do it you know he thinks I'm crazy anyway.

A: Yes...he may think you're getting worse. Why don't you try it.

Q: Alright

A: And then at that time extend it. Extend you awareness, because you say that after you've siad it ther is something that kind of lingers. You see it is to help to carry that further and to use again the same kind of a formula which is already by association a little bit tinted in the direction of being Awake. I would like to extend it much more during the day and not limit it to the eight sentences. You see there have to be I would almost say moments in the day many times many times of a little longer than a moment you know that you do remember yourself. That is that you come to yourslef that you have flashes of,andextended flashes of certain periods for one minute or so that you remain Awake and that in the activity that you are doing whatever it may be and a simply one not a complicated one that there is something in you that starts to become Awake to you. As if something is there actually as if it is like a presence of something that you don't know like a spirit sometimes or one says it's like a ghost. As if it exists in your room or wherever you are. What is your particular thought about people who have died? Do they exist or not?

Q: My belief?

A: Yes. Each person has a certain notion about it you know. Some people say they go to heaven and they don't have any contact with earth.

Q: Yes. I think before I came to the Work my thoughts on it were very confused but you have spoken about it a number of times about things like that and I felt that I accepted many things that you said and..

A: Then it won't be so difficult to imagine that such a person whoever it might be who has already died might be with you in the room.

Q: No. That I could do very easily.

A: Yes. Quite. It is that that you have to try.

Q: A particular person?

A: I believe that a person that you care for have cared for or who had a certain meaning. Now sometimes it is family sometimes it is friends, sometimes it may be a person that you have read about who can take on quite definitely like a personality existing in the past but of which you know something and which let's say you admire or who had a definite meaning for you and then you kind of project that as if it is there. You will not see it with you eyes you will not be able to touch it, but you may be able to have a certain recognition of someting like that existing. If you had known Gurdjieff it would be quite possible to imagine thatGurdjieff is in the room and talks to you, you see, and it is that kind of a concept that I would like you to have in order to remind you to Work. And it is then when you try and make attempte to Wake Up it is then as if you would allow such a person tobecome cognizant of the fact that you make such attempts. It is simply you might call it a reduction of the general idea of the mystics who walked with God.

Q: Would that person take the place of what I put, as if it's watching me?

A: I don't think so because it is only a watcher. You see it is a watcher as if it is outside of both your personality and the attempt at creating 'I' it is not taking the place of it. It is only as if one is under the influence of something sometimes one says God..God's presence or that what he you know as the all seeing eye becoming aware of everything that takes place on earth with oneself with everyone else but it is a little bit closer when you say it is now as if so and so is watching and seeing me. One starts to form gradually out of that what one ever one imagines a person like tha to be or to have been or perhaps still is

that something of that kind becomes so strong that one forms for oneself a certain behavior corresponding to that what you consider at that moment holy or sacred. It gives a very good feeling and one does as if and several times after that it is quite definitely as if there is not only as if but there is definitely something that you can become aware of. Try that. Try that during the day when you are by yourself, at home or whatever you know at times which you are much more reminded of Work. As I said don't limit it to the eight sentences that is very small it has to be spread over the whole day. Alright?

Q: Alright.

A: Good.Yes.

Q: Recently you mentioned death a couple of times and I was reminded of a couple of experiences I had not due to my own Work, but outside circumstances that kind of threw me back on myself in terms of realizing where I stood what I am. And somehow those times were times of great stimulus to wan t to Work on myself. I find it very difficult to deliberately think about death or feel death or in any way to be able to use the idea of my dying, it's almost inconcieveable to me and somehow I feel that being able to Work seriously on oneself is somehow connected with you might the death of man and the birth.

A: No. It is a question of what do you understand by death. If you limit death only to the fact of the physical death it does it never can have that kind of a meaning. In the first place we don't want to think about it we want to postpone it as long as possible if one still has a desire for living and somehow or other you don't want to believe in it that it might overtake you already. So there are many things against the possibility even of thinking about one's death unless you are quite morose and many people don't want to be that. But that has quite a different meaning when one looks at oneself ...

psychologically. Death really ultimately means the destruction of that what before was of a certain form and existed and gradually is reduced into its compnnent parts or whatever the parts may be that made it up. If the body is dying it is destroyed by certain laws of nature and gradually goes back into either molecular material form or perhaps as gas or whatever it is that is the form of decay as far as the body is concerned, because there is no life. In exactly the same for the same reasoning when there is no life in everything that I do in everything that I think and in everything that I feel part of me is dying. And it is that kind of death that I can become quite aware of if I want to see it and to see it and realize that I probably resent. But it is a logical result of wearing oneself out or abusing energy unnecessarily or not even making energy available for the continuation of certain activities of myself and by activities I now mean not only physical ones but emotionally and intellectually. This is dying gradually when the circle that is the particular circumferance of my interest is gradually reduced. I originally when one is quite young one has an idea that the totality of the world is unending and that the possibilities for oneself-of course you can do anything and you can go in any direction. This kind of form of idealism that nothing is going to be too big or nothing is going to be too long or that you have infinite strength or that you can do this and that and that everything-youmight say is an overproduction I think it is a good sign of youth to believe that there is absolutely no limit to anything else. Now this particular kind of form of an expression of life and it is a superabundance of life which we know physically, emotionally, and intellectually will grow over into certain states in which there is a little bit more restriction, restrictions placed on one by means of the body which will object to too much exercises after a little while which will constantly be taught to try to use the line of least resistance that the mind also becomes more and more satisfied by having somethind chewed already by someone else for oneself and one can get ones,gets a condensed version - I've mentioned once in a while the Readers Digest and then the digest of the digest and then the resume which is at the top of the page you know I've talked about reports of that kind that the busy executive doesn't have to read all the pages but that the summary is given in two or three lines. The whole idea of headlines for newspapers is of course based on that and one says people don't have time of couse it is not true they are lazy. When they do have the time they certainly indulge in the Sunday paper and probably spend the whole day on it. If I let myself go

in the line of least resistence I will be satisfied with certain things in a condenses form provided for the time being it's clear enough. After a little while I will not be interested anymore into something that is not really clear but where it would take a little digging before I would understand it and I get dissatisfied with the things not given to me on a golden platter or that I consider that that is coming to me as my right. As soon as I have to fight for it or as soon as I have to make some kind of an effort I will object to it after a little while not in the beginning I have enough adventurous spirit but after some time ten years, twenty years, thirty years whatever it is and without reaching any state of old age or becoming a little decrepit one is already so so used, so educated to the possibility that I should have leisure that there is no preparation for the use of such leisure and the result is that I don't know how to what to do with my extra time. So I am unequiped even if I had the chance of the continuation of remaining alive and that is why I don't object to dying gradually. Now I die as soon as certain centers are not functioning anymore or are not related to my personality and that they start either ontheir own if they can or simply are reduced in the total level of their activity. Many habitual forms of things that are being done without ones mind isa form of death. It is only that I accept it since apparently it is easier to live when I am habitual. Whenever anything is automatic in me, I don't have to dotoo much and spend not enough energy to keep it going than only once in a while give it a punch and when I become socompletely reacting to everything that happens on the outside I don't act until I am acted on andthen I react and this I still consider a form of my life because in the reaction some expression of coursehas to take place. This is the gradual way of how one loses interest, how one is not at all curious anymore about any kind of a possibility that it is too much to do certain things for oneself and I've said many times you don't even want to ride a bicycle anymore you want to have a little car and of course you never want to walk because you could use a bicycle and if you don't want to walk you can always sit and have someone else do it for you. This is meant by death, and thinking about death, thinking about the gradual destruction which will take place in accordance with the laws of nature and of which I can not get rid of as long as I am on earth will enable me to consider the possibility of developing something that is able to withstand it or can actually counteract the affects of such influence on earth and can retain its influences. So the problem of death then means that if "it" has to die and if I will have to become an old man then this body still being sufficiently flexible has to be used for the possibility of something that

remains alive and is no longer dependent on the necessities of the body which the body at the present time desires for its own existence. So the shift of emphasis is then away from the body which of course will die and which I can not help because it will wear out, onto something that will give me the possibility of continuing to exist in a different kind of a form. And that from that standpoint of a different kind of a I call it density that that then what can have an influence on the manifestation of the body start to rejuvenate the body as it is at the present time because that where one lives is of a higher level. You understand the rejuvenation process because if the body is left to itself it has its own law of dying; it has its own law psychologically of establishing certain habitual ways of sinking; it has its own law of associationg without doing any particular work, the association takes care of my thought. All of that belongs to functionihgs of the body as I know it, and with the organs as I know it. And those things gradually will disappear or rather will be reduced to practically nothing because that is in you might say is the nature of the laws of earth. Now it is possible to develop certain things that are independent of such laws of earth and they are represented by certain functionings which are made up of a material form with less density and it is the less density that enables them to exist even on earth without being infected by the laws of earth. In Gurdjieffien terms one calls it simply Kesdjanian body or soul body whatever it may be, the fact can remain that a person while he is alive and when he grows older and when he actually Works and actually tries to form such bodies that gradually the bodies will be the most important part of him and that the outside skin and bones of his physical body become nothing else but a shell which if there is nothing in it of course will die off. If there is something in it that remains alive, then it will have an influence on the possibility of remaining alive also in the manifestation of the body and this I call a rejuvenation process as some kind of a form of energy of a different kind a higher form of life which then starts to affect the conditions of the physical kind which if left alone would simply crystalize out into nothingness. You see this idea tha something will ultimately die I can see every day and it is not in any way connected with the possibility of ones death physically. If it were possible I would determine and try to determine when I would die. And I would go to all kinds of astrological books or studying palmistry and finding out where my life line ends and try to figure out in how many years from now it would happen. And then once you know it I would forget about it and say I don't have to think about it until December 31,1989 or something like that.

But it is not at all that way and it is for that reason that I cannot find out what my death is because I have to learn how I die now and when I once know it I also know that I can meet that kind of a death as far as physical body is concerned because it is of no concern to me anymore.

Q: That was the aspect I was refering to because in these experiences it wasn't so much that I would die or was going to die but that the 35 years before that was wasted and that I had done nothing with my life.

A: All you have done is prepare yourself even for the possible thought of having that. You must never look at the past as something that is wasted. You can sometimes be sad that at a certain time in ones life one comes in contact with something that is more real and then you say too bad I didn't meet it before but apparently it was necessary to go through all of that before you could meet it. Many times people say it's too bad I didn 't know Gurdjieff. Well, there is some truth in that at the same time if he had been here and probably he was here at that time they were not interested, how come they become interested now? Most of us are contemporaries of Gurdjieff, at least they were still alive or he was alive they were already alive. But you see I do not know it and therefore all I can say is at the time that one actually learns about it, at that time if I can take it if I am ready for it I will do something. And this is the way I have to look at my past. The past has brought me to a point where at the present time I become interested in something that I couldn't be interested in 10 years ago and apparently I had to go through all kind of experiences before I would come to that. Because I am quite certain that all the things represented by Gurdjieff existed already and that at the time when I was quite young I was exposed to it but I never knew it. It's quite possible that if I were open enough at that time I may have let's say under the influence of my father already a certain insight of what life was, but I was closed to that because I was developing myself. And that no amount of lets say the attitude or the manifestation of my father was enough for me to be Awake to. I'm quite certain that in my life I've met many people who could have helped me and they did not help me not sufficient because of my own stupidity and ignorance and laziness in order to comefinally to a conclusion that something else was necessary and then when I realize it is necessary for me it is there. That's the only way by which it can be explaines that things always exist for we are blind to it. And wy I open my eyes at a certain time even for that I don't know the law, so how can I judge that I should

not have been blind as many years, I've no way of judging it. I can say sorry that I didn't Wake Up when I was 10 years old but again what makes me say it? You see it is the past I stand on when the past has be past it has become one for me because all that the past does is to give me the possibility of the present and it is this constant changing of that what is past and is constantly accumulating as past giving me now this moment of the present in order to prepare for the future. That is really the picture of man and I don't care whether it is on this side or here or there it should be like that all the time. But that kind of realization doesn't come to me until I have gone through the past with a certain amount of experience which gives me the emptyness of that. And when I am empty I am ready to be filled but if I am not empty why should I even require a certain filling or even fulfillment. Allright? Keep on thinking about it because these are the problems that will help one for becoming serious. It's very necessary. Yes.

Q: Thank you. Your admonition of last week to beware of encroaching senality made an important impact on me. My personality, part of my personality is to be very neat and orderly and I say that, I've seen it for a long time but I saw it in relationship to your warning this week like I've never seen it before. Ironically it was a good week and did not have a bad affect on me. I mean a good week as far as periods of consciousness and being Awake. But I would like, I didn't set a task for myself I'd like one from you. for the coming week in relationship to this warning and to my manifestations and personality.

A: Robert you know when one talks about possible crystalizations and that certain ways become set, then also the surroumding becomes set. And as soon as there is something else that you resent it. You have to look at it constantly as if one need not constantly within one change. There is a certian time when one has to say now I will change and there is also a time when now I wish not to change. You see you are entitled to live anyway you wish. Whenever you say I do not want to change but I could change it will have the same kind of a result because it will enable you at that moment to be free from it and then perhaps to remember Work. The whole idea of the changing is simply to go through a decrystalization process so that I become more flexible. When I am more flexible of course I will be a little bit more adventurous but I will also try to find out what I can do with this added flexibility and then I use a surrounding in order to remind me or while I wish to change the surrounding I become active or that many times when there is something that is a surrounding

which I call my own that the very fact of breaking it up already is helpful to me to know that I should not put any place in anything outside of me and remain dependent. But whenever I make up my mind that that is a possibility I will also make up my mind and say I leave it alone because that is not what I am interested in. I am interested in myself. I am interested in the possibility of being Awake regardless of what the surrounding may be. And I could visualize myself trying to become conscious by constantly sitting in a surrounding which is always the same and monotonously affecting me day after day perhaps like a monk in a cell where there is absolutely nothing to change because he hasn't got anything to change. Now if you look at it for this week like that don 't make a change but extract from it that what is really of importance to you and use whenever you have the thought of wanting to do something or perhaps happen to think about the decrystalization process that you say to yourself no I will not change but I will Wake Up. It will be in your mind many times I am sure. Because whenever one starts to shake oneself loose a little bit you discover many things that perhaps are wrong or right and some of them of course you don't know and after some time you may know and you may also go the wrong direction and you want simply to satisfy yourself. Try to reduce that kind of activity and that kind of a thought to a minimum and extract from it what is the real wish to grow up. And that then you tell yourself that it doesn't matter what your surrounding is. It depends on my own state what I am now I can be anywhere, anyplace on earth in any connection with anyone in any activity that I would like to be engaged in in heaven or in hell- I can Be. That's the task. Alright?...Have you written about your little trip? And also the results of the conversations with Stanley, or..I would like you to do that. Was there anything on the trip that reminded you of Work and at certain times did you happen to think about it and did you Work, a or did you make attempts or what it was? What is there over the whole trip that you can remember as being on a different level? You have to go through the different experiences and you have to be quite honest and also you have to recollect. At certain times when you do remember that it was of a different kind of quality maybe not very much different and maybe in the direction of objective looking at things but still indicating a certain looseness. You understand what I mean?

Q: I don't know if I can isolate specific moments.

A: Try to go through it in your mind. Maybe you can maybe you can't. I think the attempt to do it is good. Even if you would come up with nothing, the attempt to do itwill already be justified.

Q: I would like to know whether what I wrote fulfills the requirment of the task you gave me.

A: No. It will not fulfill this.

Q: No.

A: The other task you had, that I will tell you as soon as I read it. Alright? Good. Yes Peter.

Q: I've been lucky enough to find a job which I like, whish is quite stimulating and interesting and also which takes, in which I tend to lose myself ah more that I have in the past. With the result that I use up a lot more energy than I can afford and I would like to Work on that.

A: You're dependent on a certain speed or velocity in that kind of work... that one checks up on the results so you cannot slow down too much.

Q: Ah yes...sometimes..no.

A: And there is no use waiting or talking with otheres is there, it would be frowned upon.

Q: Icould make some breaks more than I do.

A: See how effective you can be Peter, without violating the rules of the, of the work that you have to do. I think there is probably a possibility of being a little looser than one would do when you might say you have interest.

Q: The thing is I do have this interest which takes me up quite a bit.

A: This is exactly what I mean. Whenever there is interest there is a certian rhythm established that corresponds to that. Try now to work without that interest. If you want to substitute try to remember that youare working for money.

Q: That would be very hard...also..

A: Yes itis difficult, but you don't have to do it the whole day. You have to do it for certain times even that you say it is a sloppy job, leave it. Afterwards you can fix it but not at that moment when usually you would do it because of your interest.

Q: I think it also relates to a tendancy which has to do with ah, a certain attitude towards professional work which I think is wrong or..

A: I don't think it's wrong Peter, I think it's quite right that you want to do a thing well, and that you want to do it in such a way that you can be proud of it and that someone else will approve it.

Q: Well I meant that I've had certain problems in that area and I feel a certian kind of ah maybe faith in that I've somekind of way out of certain problems that I have, if you know what I mean

by that. I think there is more stress than there should be.

A: More what?

Q: More stress on something external to myself when there actually..

A: I think whenever you are interested in what you're doing of course you are detached-attached to it and because of that you might overestimate the necessity of doing it in a certain way to satisfy yourself whereas for the outside world or for the boss it may not be necessary to do it that well, that I think is your tendency. That you want to overdo it for your own skae you know? And I think it's quite right I would not break that. But I would do certain things at certain times and then leave it instead of finishing it immediately. Not that you have no intention of finishing it but not at that time.

Q: That's a little hard because I work with...

A: You are dependent on something else too. See what you can do that you can find an excuse and say that's dry or I've just glued it or whatever it may be you see in reality you don't want to do it because your habitual way on account of the interest would be to do it continuously until finished. In this way you can probably regulate a little bit of your activity instead of being dictated by your interest in the object you're making, or being dictated by the rules of the game as established by the boss that there is something in you that follows its own and tries to adapt itself to the conditionsa dn your wish not because of their wish. The whole point is that you have to be there and you allow yourself to do this and that and you don't wish to be taken by something that takes your interest. It is always the process that whenever I have something with which I am identified that the identification is going to tell me what to do. You see it is all the taime that. I love someone. I become identified with it, I then wait until that person I love tells me what to do because then I am sure that I will continue to love them and that they will continue to love me. And it is very difficult to know at what time I will have to say I do it, I continue to love that person but I do it now because I know that that is right for that person, instead of becoming dependent on the other. Ultimately the other person becomes predominating and I become weak. And it is in relationship to a person, it definitely is in relationship to anything I make because I start to love this product and I use it almost I would say to put it on exhibition that someone else can say look I did it, like sometimes one says look at my wife isn't she beautiful. You know it's the same kind of a thing and then one is I call it weak but it's in the state you're in and one doesn't know because it based on a very definite wish to do the right thing. You understand.

Q: The ah, what you're saybing before I can't really fit. I feel a certain kind of wishto do the right thing which is not exactly..

A: It is the same principle yes, because one gets taken by wanting to do it right and that becomes mechanical.

Q: That's right.

A: And it is exactly that which I wish to oppose and I don't want to change it in such a way that it will cause trouble for someone else, those are the factors which have to be fulfilled but I have to Work, not that is doing it to me, that is where the change comesin. When I have the possibility of a choice if I could come to a point and say I can take it or leave it then I'm free but I may have to prove that I can leave it. Many times of course I fool myself, oh sure, it doesn't matter, sure my house can burn down it doesn't matter I am not attached...stupid nonesense. When one is faced with it it's an entirely different kind of a reality. And it is usually that kind of things that I assume many things about myself sure I can go left or right it doesn't matter. I can eat this or that it won't matter to me I will be just as enjoyable, I can go out with anybody, I will make a good time. You know it is but if I say yes rightaand then prove it and then during that time find out i am free and you can have it any time you wish that is different. Then I will dare to say yes or no and sometimes I say yes and sometimes I say no and I don't think anything of it. But whenever I say no if I keep on thinking about yes or if I say yes and keep on thinking about no, then I'm not free. When one whishes I take when I wish I don't take. When I don't wish I take or not take and when I wish I can do whatever it may be that is required. See what you can do this week.

A: Yes. Lynn

Q: I, I need some help I thing. I've come to a deep realization of something that's really bogging me up and it's that I don't see able to change my manifestations with a purpose of Waking Up. I think there is not enough wish and yet I...

A: Lynn. Whey do you want to change the manifestation?

Q: Because, it's because I can't. Just because there is...

A: No. That is where you make the mistake. To be able to see oneself depends on the state in which one is. It does not depend on the object itself. I am not affected by an object that I would like to become Objective to the only function that an object has to fulfill is that it remains an object so that "I" can look at it and it becomes Objective to me. But if I wish to become the observer it depends on how I can observe

and when my state for wishing to observe or when the conditions in which I would like to observe if they are conducive "I" can see or become aware of the object. The whole idea that is an object which exists as an existence is acceptable to me as an object for observation.

Q: Yes. I don't know why I say this because I understand it.
A: Yes I know you understand it and still you would like to change it a little bit in order to become better. In ordinary life one is affected by that whatever you see or whatever you feel that that and such and such is and some of them give you a good feeling for yourself and some is a little bit dilatarious or distatesful or whatever it might be. It is ordinary life that predicts for oneself or makes oneself change mankifestations in order to be more let's call it adaptable to conditions as you think they ought to be. All of this changing of manifestations belongs to ordinary life with an unconscious state. It belongs to earth and it is good for earth and very helpful for conditions on earth. Helpful for living together with other people and sometimes when one takes away the obnoxiousness of oneself it may be very nice for someone else. But you see all of this everything as far as earth is concerned is alike. Everything the quality of its earthiness is something that I could consider an object. I don't look at the substances as they are described or whatever this or the purpose they are being and that they all exist and they have one quality of belonging to earth. And even if I go away in a balloon or somekind of an airplane or even a missile that I look at the earth and I say look there is the earth. I am not interested when the objectivity is sufficient in different people in the beginning of course I am, they are still very small and I say look how small they are and look how small the cars are but I go up higher and higher and gradually I establish the fact that I don't see anything else in detail but I have an impression totally and then I say look there is the earth. This is my behavior form in all the possibilities of changing of manifestations on earth or whatever the

body can do this time viewed from such a standpoint that everything of my body and the manifestations becomes equal. That is real objectivity.

Q: Yes. It is that I care too much...

A: Then don't change it and if you will to change it it is still an object for observation. It doesn't make...

Q: I am too identified with it.

A: But why do you want to change it then?

Q: It's something connected with..um..I had a dream the other night that I made a fool of myselxlf in a shop and instead I was trying to cover it up.

A: That's alright..darling make a fool of yourself.

Q: No. But what I mean is that in my dream I carried on doing the same thing and I Woke Up to it. In my dream not in reality.

A: Good. Go ahead and make a fool of yourself in daily life and then you'll have a dream that you make a fool of yourself in daily life and saw it and dontinued it.

Q: But I can't.

A: Yes you will you will see you continue with it and instead of stopping at a certain point go ahead and really live it up. Almost to the bitter end. Yes Lynn. This is where where you all the time will object because there is a picture of yourself of how you should behave.

Q: I know.

A: And that is so inherant and that is so called your ideal that you are not going to change and it has to be just so. This is what Robert was talking about. That is the crystalization this time it takes the form of haveing a different kind of manifestation because someone told you that it ought to be done that way and you have a notion about yourself that is more becoming.

Q: I just feel so infelxible I feel so trapped in it.

A: Yes. Of course you are upset. Continue with it, continue to see it and don't even try to change it and if it changes let it. But start with very small things.

Q: Yes. This I don't seem able to..

A: Why not? What is wrong with a body that walks? Thousands of times you do it. You can see it and thousands of times you don't think anything of it. It happens. Many things happen to you to your body which are done automatically, habitually, quite machanically and all you have to do is to become aware of that. Not specail occasions not when something is at stake, not in the presence of other people when you're all by yourself and it doesn't make any difference.

Q: Yes I do try this but it seems that "it" it is only observed when "it2 is willing to be observed. I wish there was something that could.

A: No my darling. "I" will always observe when you let it. And when ever you want to create it you have to have that kind of a wish, and when you cannot create it you have other kinds of wishes which interfer and one of such wishes is to manifest differently in order to conform to somekind of a ordinary ethical or marality notion according to civilization general culture being a nice good girl, a daughter of your father and mother who have to behave in a certain way or that what is called an ideal wife. Forget about it. For a little while do absoulutely as if your're a child who doesn't know anything from nothing. Try to be like that kind of a child to forget all kinds of thoughts or what has to be done or the way you ought to behave. Try to strip yourself I would almost say try to become psychologically naked. Nothing to your name no attributes and just a little bit blood circulation through your cody and a nervous system that will take care of certain feelings and a little bit of mental functioning and there you are. Go lie on a bed and that's where you are a lump of flesh and then Wake Up. Then see how much there is really that you feel

A:...is necessary. And very very little is necessary for anybody to lie down on a bed. No more thoughts are necessary no more feelings you can almost fall asleep and at that point you Wake Up and you become observant of that what is there and don't do anything else and don't you put on anything. And you just stay there unusual perhaps byt sufficiently an object to become aware of. Lynn, you have to keep on draining yourself of thoughts or feelings which are extrainious and not useful. There is no reason to keep on loading yourself up with all kinds of ideas about yourself of how this and that ought to be and how you ought to be. Take yourself for whatever it is and let it grow. Say here I am like it or not I don't care I am here, I am not responsible for anything in this world. You understand what I mean now? Alright then do it because if you don't do it it won't have any results. It's got to become that kind of an activity that really that put into practice of certain small things when nothing is involved at that time you can do without. Alright? Goodluch. Yes Michael.

Q: Why is it that when one attempts to Work on one self and shortly thereafter he, you-let's say he Wakes Up and then he falls asleep again and becomes greatly identified with whatever the situation maybe either a person or a thing whatever it is. Why is it that at such a time of being identified one loses a great deal of enery.

A: Don't you in ordinary life when you become identified with anything without this little period that you might have been Awake, don't you lose a tremendous amount of energy all the time in identification?

Q: I never realized it was so much. I mean it may be natural that during the day.

A: Yes that's true that at that time there is something not still remains just a little bit Awake becuase your attnetion has been drawn and you havegone over from a state of partial awareness into a state of more

identification or at least identification. Because every onexe in a while that what becomes identification at a little later time comes to your notice as having been identification. You see you'kre not falling asleep that much the very fact that you notice that you have again become identified you have to look from a place hwere you are a little less identified. In an unconscious state one is completely identified and you would never have use the word and it is even praised in ordinary life that somebody will say look how concentrated he can be, how interested he can be in his work or when that person is talking to you he is as if he is all the time there with you and it's x considered a virtue. To look at it as something that I lose energy on is quite different way of looking at identification. It is considered very good if you spend a hell of a lot of energy on becoming identified usually the result is that something will actually happen otherwise the concentration wouldn't be there. Either the work gets done quicker or it gets done with more intensity and perhaps more care and also sometimes it's done because the energy happens to be available and I don't know what else to use it for. But as soon as I start questioning this whole process of beinkg for a little while not identified or at least trying to Wake Up and that then afterwards that I recognize that that has happened sot that state of iden tification is not as deep anymore it is not as unconscious "it" is not as much asleep. And if that..

Q: That's like taking the cahpter Purgatory when when Hassein says to His Endlessness ah, why does ah,He, when he talks to Beelzebub, why does His Endlessness always come here you know and these people aren't and His Enlessnes says, to soother them, you know, because they are not completely created. You know it's a sort of a..

Q: In order to prevent them from going crazy. If I keep on seeing that I am identified and I can not do anything else about it and only stating

that fact and I see this repeatedly and if together with that and this is of course the question of Purgatory - I realize that this is not the right state for Man to be in and if I continue to see it and do not know how to go about to alleviate it I suffer. Then I need something that gives me hope and the hope is the realization of that what is consciousness as something I would like to strive towards and I simply identify that for me that is, I personify it if you wish as His Endlessness visiting me. It is the realization in oneself that things for me in reality ought to be that what I used to be and could have been for which I strived and now I suffer because I really wish and I do not know how and to try to bring more and more to the foreground of that what I would like to become and allow it you might say to have its influence on me I hope that from that I will derive a certain form of energy which can be translated in a more intense wish not to be identified. Purgatory is a very strange kind of a state. It's an emotional planat you know. And why should God bother? He doesn't visit me in my little dwelling on earth but He will come to my emotional little house, because that is already in a little turmoil and there is something that I have gone through and I suffer for it. I am trying to build it and I can not build it; I have plans I know all about it. I know and I am the architect. I know how it should look in my, in the eye of my heart I see it. I could even describe it and still something is lacking and I don't know how to get out of this state and so now I try to visualize how it will be, when finished, how it will be when furnished with a roof which roof is my consciousness. And I see in this edifice now a possibility that I could live in it if it were only finished in that way and the constant thought and association and my feeling or wish to see it completed will give me at a certain time a definite importance so that I can overbridge the difficulties of Purgatory and grow further in the development of Kesdjan. I am at a state in which I am as point one my physical existence on earth. I wish to reach point two which

is an emotional level and I get to the emotional level and then I am stuck. I have to reach first three in my mind and I imagine being in three and then reduce myself to two. To become satisfied as if one and three are connected and then settle for in between. This is the way progress is made. I constantly aim a little higher in order to reach a point a little lower. Even in an ordinary rifle aim is higher than the point lets say the dot within the circle because I know that when I shoot the bullet is subject to the law of gravity. You see this is the kind of Work, when I now am in a state of realizing identification I am not as asleep anymore as when I was only living in my physical state and therefore I see now a responsibility of identification t aking up a great deal of energy which is useless and I have become responsible. In my sleepy state unconsciously I don't even know what responsibility means.

Q: When I was completely asleep saying I am a little Awake everyonce in a while which I think I am,is that actually what that is, the expenditure, do I spend that much energy, such a drainage?

A: Yes, terrible, terrible. It is true really truthful. We spend more energy than we use. Such a pity. If we only knew how to use it even then the energies that are being used now for ordinary purposes will also be reduced in quantity because that what is conversion in me is a change of the quality of the energy and therefore for ordinary processes in ordinary life I can live much simpler; it's amazing what the waste is. You won't believe it until you see it.

Q: The trouble is I do.

A: But when your eyes open up then you see it. Keep on Working because gradually out of that there will be a possibility of knowing what to do. One will find out as soon as the attention is drawn to it you will have t that you know as a responsibility then to take care of it. What else would be the reason for having your attention drawn to it. The very fact that I come in contact with the possibility of being Awake already means

I have a responsibility. Otherwise why should I be affected by circumstances in some way or other telling me that I'm asleep. As soon as I start to accept that I am not as much asleep any more and I take on the responsibility of continuing to try to Wake Up. You understand. Woe to him who, Happy is he who has a soul, happy is he who has none, but woe to him that has neither one or the other. So maybe, oh next week I was going to say for those who were not here yesterday, It'll be a combined meeting of Monday and Tuesday becuase on Monday there will not be a meeting on account of Labour day so we'll concentrate on maybe some extra people from Monday who will come and perhaps it might be nice for some of you to answer some questions as if I'm not here and of course I am here so I will ehlp you but that you have a little responsibility that you might say you would like to share it. You share then a certain amount of knowledge or experience and you want to give it. You share with me a responsibility for some of those who would like to have an answer. In any event think about it. Good night everybody.